

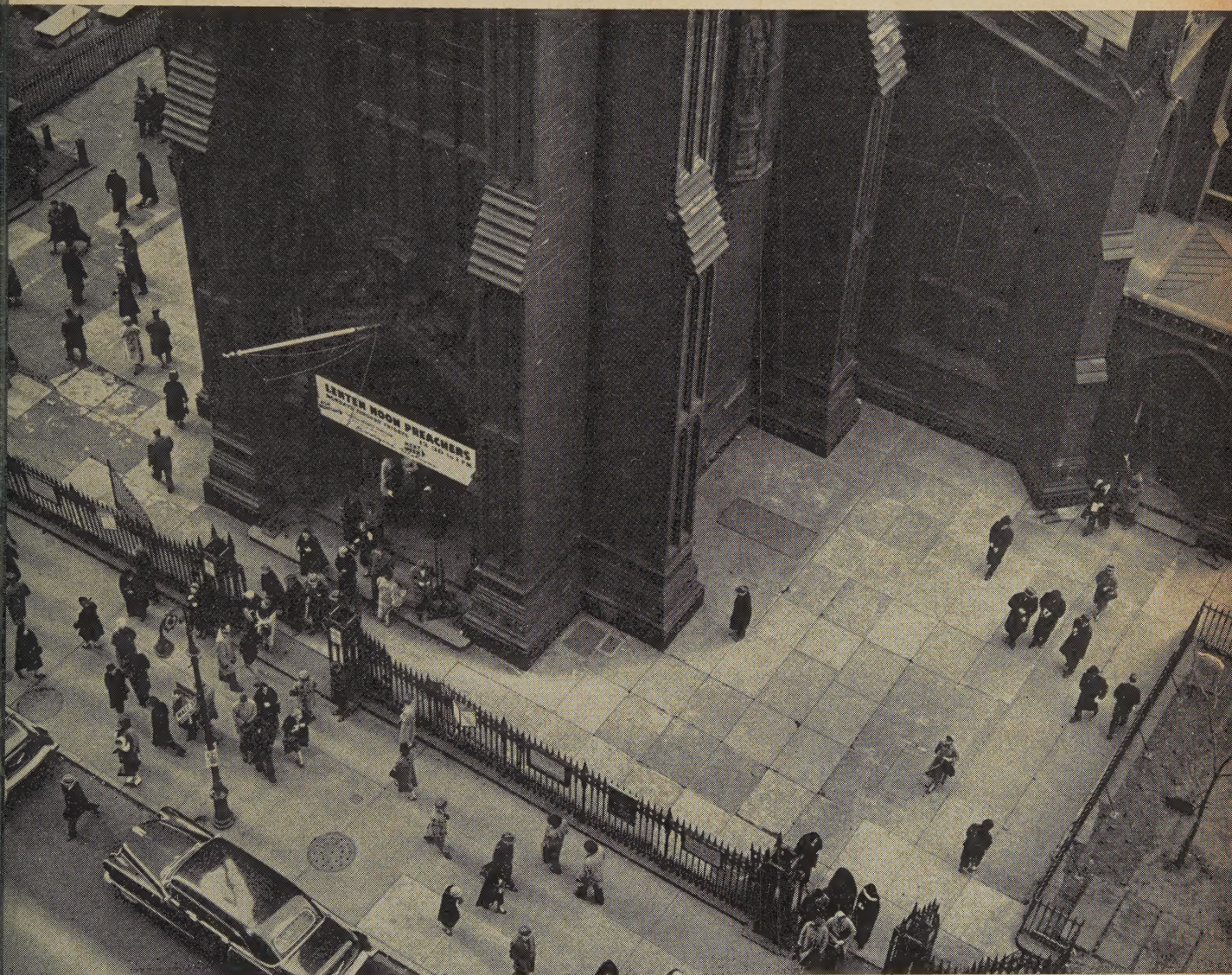
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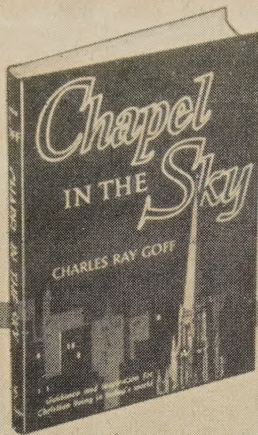
Leon Hecht

nt on Wall Street. This picture of Trinity Church, New York City, was taken on Ash Wednesday, 1959.

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[pages 14 and 15]

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TALKS WITH TEACHERS

by the Rev. Victor Hoag, D.

State of the Sunday School

This "Talk" is not written so much for teachers as for parishioners of all sorts who are concerned about Christian education for the young, and truly wish to see their own parish do its best. How long has it been since your parish school has been examined and evaluated — in the light of its own hopes, and in relation to the awakened thought now coming into our Church? True, the rector has the school on his mind constantly, and has few illusions about it. But does he, or anyone else, really know what is going on?

Back in the '20s and '30s we were shocked to discover that few of our young people (the finished products of their parish's educational program) when left to their own ways, in college or in the Army, showed much interest in the Church. This discovery startled us, and started us on our new efforts. Just now, we propose a closer point of testing: the *actual teaching* which is being done *in the classes*, Sunday by Sunday, in every parish.

I have visited hundreds of Church school classes. I did this in my own parish, and later as diocesan adviser, in many parishes. I could write a book. In fact, I have. A wide variety of teaching and of class procedures is to be expected, and indeed, desired, if adaptation and ingenuity are to be encouraged. But I would estimate that for one class in which acceptable (and occasionally brilliant) teaching is going forward, there are a dozen ineffectual, or trivial class sessions.

Few of the clergy know what is going on in their several classes because they seldom visit them. Moreover, not many of the clergy know how to recognize good or bad teaching when they see it, and even less how to give constructive counsel. The use of a tape-recorder now and then would help, but this is apt to be employed only in the more alert parishes, anyway. The most common reason why the priest does not visit is that he is not free, having taken on the teaching of the difficult teenage class, for which no teacher can be found. He is thereby cut off from sharing in the class life. To visit throughout the school regularly, followed by personal conferences with teachers, would be a first step in improving the conditions in many a parish. The priest himself would learn as he thus became a part of the problem.

I used to see many of the old style teachers telling Bible stories, and then applying the moral, and I used to make fun of them. But to say the truth, most of these have died off, leaving the bronze plate commemorating their 50 years of



teaching. The new teachers are young and know nothing of the kind of teaching done in the old line Sunday school. But they suffer from new circumstances and trends in Church life. The present run seems, on the whole, to suffer more from confusion and frustration, because of the conditions under which we have set them to teaching.

These adverse conditions include:

(1) Inadequate texts. That is to say inadequate in theory (we believe) of the true goals and right procedures in teaching religion. Or, inadequate as working tools for teachers who are receiving no other guidance and must work out each session alone. It is true that a good teacher (with personal initiative and helps from available persons) can have some success of a sort with almost any procedure. But such splendid teaching soon goes beyond the text, and the decision is reached to find a vital course "before next September."

(2) Little help from parish or general Church. The tide is setting in against this, and there are increasingly fine teachers' meetings, and diocesan leadership is reaching grass roots. But all too many teachers receive no help suited to their personal situations. Many teachers teach in a void, not visited except by a secretary to get the attendance cards, subscribing to no Church periodicals, their only sharing in parish life being the sounds that come over the portable radio.

(3) Not enough time. Curiously, we have merely suffered because the 9:45 Sunday school was cut off by the arrival of people for 11 o'clock. Now, with our Family Service generally established, the complaint is that the service is so long that there is little time left for the lessons. What can you do in 20 minutes? True, the parish pretends to allow more time — often 50 minutes. But this is in practice cut off at the start by protracted service and unvesting of choirs, and at the end by waiting parents.

What can be done? My impression is that there is need for a strong and responsible group concerned with this problem, and capable of evaluating and proposing changes. This is normally the parish education committee. They are to rubber-stamp the rector's set notion but with him to keep the parish program in a vital state of ferment. Something must be done. Can something be done by your parish to improve matters?

The Living CHURCH

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A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

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THINGS TO COME

March

Lent I
Ember Day
Ember Day
Ember Day
Lent II
Lent III
The Annunciation
Lent IV

April

Passion Sunday
Palm Sunday
Monday before Easter
Tuesday before Easter
Wednesday before Easter
Maundy Thursday

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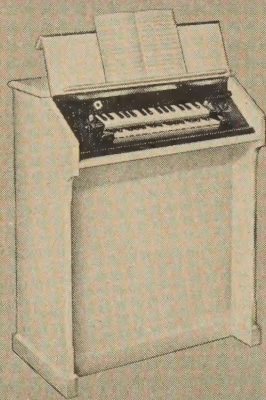
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BOOKS

The Main Forms

THE HISTORY OF THE CROSS. By **Norman Laliberté** and **Edward N. West.** Macmillan. Pp. 72. \$15.

On the threshold of Lent, as Christians begin more and more to turn their eyes toward an instrument of torture which has become for them an instrument of salvation, comes the publication of an interesting and handsome work related rather directly to the "meditation of those mighty acts," whereby God has given unto us "life and immortality."

Norman Laliberté and Edward N. West's *The History of the Cross* traces the history of the cross not only in Christian times but in its pre-Christian development and in those foreshadowings of the cross of Christ which Christians have traditionally seen in many of the Old Testament references. The text is illustrated by a large number of drawings, most of them in color, showing the main forms that the cross has assumed in Christian art and symbolism. These drawings are of that modern type which resembles the art work of children but has about it a genuine sophistication and a rather striking impact.

It is interesting to note in passing that "processional crosses seem first to have been used in the outdoor processions which so helped to popularize Arianism" (p. 38), and that "the first crucifix portraying a dead Christ was in a fresco dating from the eleventh century" (p. 47).

Mr. Laliberté, who is responsible for the drawings in *The History of the Cross*, is head of the Art Department of St. Mary's College, Notre Dame, Ind. The Rev. Edward N. West is Canon Sacrist of the Cathedral of St. John the Divine, New York. Together they have put out an informative and attractive volume which should appeal not only to artists and students of art, but to all who love Christian symbolism and that for which it stands.

FRANCIS C. LIGHTBOURN

THE LITURGICAL RENEWAL OF THE CHURCH. By **Theodore Otto Wedel, Massey Hamilton Shepherd, Jr., Arthur Carl Piepkorn,** and others. Edited for The Associated Parishes, Inc., by **Massey Hamilton Shepherd, Jr.** New York: Oxford University Press. Pp. xi, 160. \$3.25.

In *The Liturgical Renewal of the Church* are brought together the six addresses given at the liturgical conference held at Grace Church, Madison, Wis., May 19-21, 1958. Thus the volume brings to the

reader the introductory address of Canon Wedel on "The Theology of the Liturgical Renewal," Dr. Shepherd's own presentation of "The History of the Liturgical Renewal," "The Protestant Worship Revival and the Lutheran Liturgical Movement," by the Rev. Arthur Carl Piepkorn, a distinguished Lutheran scholar; the present Presiding Bishop's paper on "The Social Implications of the Liturgical Renewal," and "The Pastoral Implications of the Liturgical Renewal," by the Rev. John Oliver Patterson, Headmaster of Kenyon School, together with "A Word for Ascensiontide," which was the sermon preached



by the Rev. William H. Nes, Professor of Homiletics, Seabury-Western Theological Seminary, at the Solemn Eucharist that concluded the conference.

This reviewer attended the conference, heard all of the addresses, and wrote on the conference in *THE LIVING CHURCH* of June 8, 1958. He can vouch for the quality of the material now made available to a much larger group. *The Liturgical Renewal of the Church* is fittingly dedicated to the memory of the Rev. John Henry Keene, rector of Grace Church, Madison, at the time of the conference, whose sudden death a few months later deprived the Church of a great priest and an ardent supporter of the Liturgical Movement.

FRANCIS C. LIGHTBOURN

MONSIGNOR RONALD KNOX Fellow of Trinity College, Oxford, Protonotary Apostolic to His Holiness Pope Pius XII, compiled from the original sources by **Evelyn Waugh.** Little, Brown. Pp. 357. \$5.

Ronald Arbuthnot Knox (1898-1955) was a man of spiritual and literary stature. The author of over 60 works, ranging from detective novels to a translation of the Bible, and a priest who must have taught many the art of interior prayer, he was indeed one of the leading religious lights of his time.

Evelyn Waugh, who has already made his name in literary circles, was the one authorized by Msgr. Knox to write his biography. This he has now done, in his recently published *Monsignor Ronald Knox.* It is a book which sustains the interest of the reader from beginning to end. It gives not only a convincing picture of Msgr. Knox but also an interesting insight into his days as an Anglican and into Anglican movements, po-

Continued on page 20

LETTERS

THE LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are asked to give address and title or occupation and to limit their letters to 300 words. Most letters are abridged by the editors.)

At Our Doorstep

The February 14th issue of *THE LIVING CHURCH* contained an editorial entitled "Extraordinary Acts" which spoke of Lenten discipline and acts which the Prayer Book lays upon us to do. I read with agreement about the large amount of time in most lives which is spent in meaningless things which have little importance. Most people do want to do things which are meaningful and have purpose. (The tragedy of a sinful life is that it doesn't mean anything; it is worthless. It might as well not be lived.) And then you went on to suggest ways in which this time might be spent during Lent doing "extraordinary acts." Your first and most concrete suggestions were "church" things. When I read this I felt great agony, because I so missed the point. There is a widespread false understanding that when you want to do Church work you go out to that building on the hill which is topped by a cross and do something up there: paint a wall, send out mail, practice acolyting, etc., etc. And that's the long and short of it. What this fails to see is St. Paul's high regard for the Church as the literal Body of Christ through which Christ acts in His

world. Clergy tell their people, in effect, that their ministries are doing something for the institution. Our people are called out of the world where they are given their ministries to do things which have less meaning as far as their lives or the lives of others are concerned.

I would much prefer to see taught St. Paul's high regard for the Church as the corporate group of many bodies through whom God makes His appeal in our own jobs, in the natural relationships with other people which already exist, and in the acceptance of those many ministries which God lays at our doorsteps.

As a Christian one does not have to "find" his ministry. God gives it to us. We merely accept it and exercise it. How about this Lent telling our people to spend their time among the brethren — the sick, the lonely, the perplexed; or dedicate their relationships with other people in their jobs, in their homes, in their circle of friends to be used by God with us as the instruments of His grace; or seeing what peace and comfort can be given to those rejected and forgotten people of our communities in the jails, in the slums,

The Living Church Development Program

The purpose of this fund is to keep *THE LIVING CHURCH* alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

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in the children's and old people's homes. This is the first line of battle for a faithful soldier and servant of the Lord Jesus. To those who fear this kind of thing, tell them not to trust in their own ability but in Almighty God who brings forth the harvest where we plant the seed.

We are an elect people, called by God out of the world to be given the weapons that we might be sent back into the world to wage the battle. The weapons? forgiveness, peace, love, long-suffering, God with us, trust, and hope.

The great heresy of our age is that the ministry of the Church has been confined to the clergy. People look for their ministry as "micro-clergy," instead of where God gives it, in the world where they live.

(Rev.) WILLIAM N. BUMILLER
Rector, Trinity Church

London, Ohio

Nuclear Pacifism

Thank you for the depth and persuasion of recent articles in your magazine.

One report bothers me very greatly. This is the comment by the Rev. Reinhold Niebuhr [L.C., February 14th] that nuclear pacifism presents the possibility of sacrificing millions of people to let the Soviet win a victory. Dr. Niebuhr's argument is that nuclear armaments are "a provisional source of peace" and therefore are acceptable as an alternative to Soviet tyranny. As with similar arguments, the weakness in Dr. Niebuhr's statement lies in the assumption that we are really waging peace. It is the conviction of many of us that until we wage peace with the same ability

Continued on page 16

THE BEATITUDES

Blessed are the poor in spirit; for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peace-makers: for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

— Matthew 5:3-12.

THE BEATITUDES AND MODERN LIFE

by

HARRY HUTCHISON

This is a book which not only shows the importance of faith but states clearly what faith is and what it is not. It sets forth in brief compass and readable language the whole meaning of personal Christianity and deals with some of the superficial notions held by those who criticize without adequate knowledge. The book is concerned with the practical relevance of the Beatitudes to modern living. It has an unusually large number of apt illustrations, both literary and Biblical, and is concerned with the devotional life rather than with considerations of academic scholarship.

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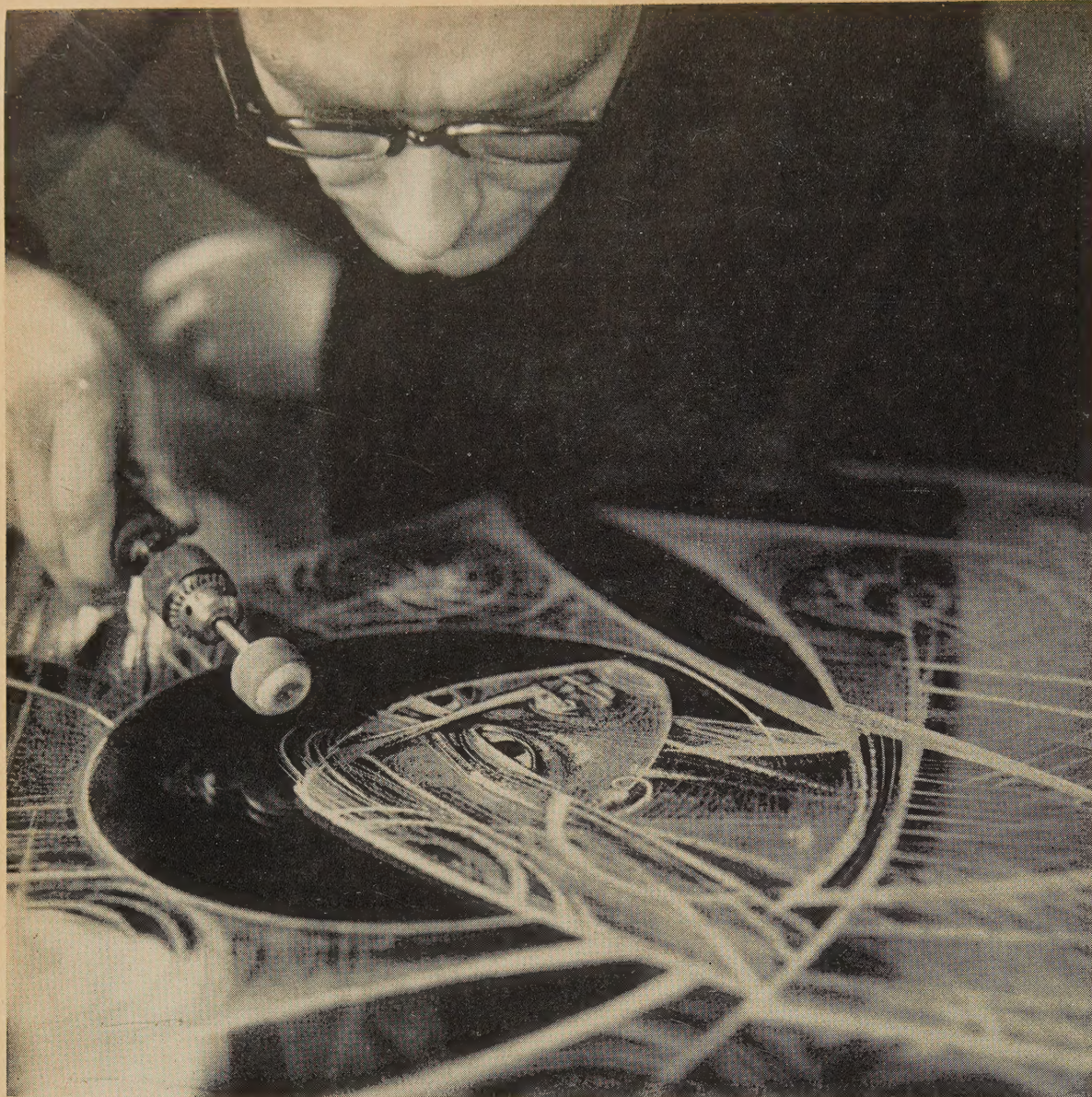
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Artist John Hayward is shown at work on the glass doors for St. Mary-le-Bow, London, England.

Something Light and Airy

When Princess Margaret opened the restored crypt of the Church of St. Mary-le-Bow in London's East End, she described as lovely the glass doors engraved by 30-year-old artist John Hayward of the staff of the Faithcraft Works.

Something light and airy in effect was needed for the doors of the chapel in the restored ancient Norman crypt. Mr. Hayward experimented with direct engraving of glass with an electrically operated abrasive wheel. Architect Laurence King speaks with tremendous enthusiasm of the results, with their effects of glittering splendor and fairy-like crystal beauty.

Two six-foot high angels stand on either side of the entrance while overhead is a symbolic emblem of the Blessed Virgin.

St. Mary-le-Bow is the church whose bells are known in nursery rhyme and in the definition of a Cockney, "one who is born within the sound of Bow Bells."

[D. M.]

ROYAL ANNOUNCEMENT

"It is with the greatest pleasure that Queen Elizabeth, the Queen Mother, announces the betrothal of her beloved daughter, the Princess Margaret, to Mr. Antony Charles Robert Armstrong-Jones, son of Mr. R. O. L. Armstrong-Jones, Q.C., and the Countess of Rosse, to which union the queen has gladly given her consent."

The Living Church

First Sunday in Lent
March 6, 1960

For 81 Years:

A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

Air Force Manuals

The Air Force manual charging that communists have infiltrated American churches and have infiltrated the National Council of Churches will be withdrawn. Revised, the General Board of the National Council of Churches was told at a meeting in Oklahoma City, February 24th and 25th. The Board adopted a lengthy resolution asserting that, "Material prepared and distributed by any agency of the United States Government which attempts to discredit and create suspicion against the religious and educational institutions of this country is a blatant violation of the free exercise of religion." The resolution acknowledged, "with gratitude," the courtesy and cooperation of the Air Force and Defense Department officials in responding to a protest by James H. NCC officer.

Later Chairman Walter (Dem.-Pa.) of the House Un-American Activities Committee reported that Air Force Secretary Thompson had said that he did not doubt the truth of the manual statements. After being contacted by the Rev. Eugene Carroll Blake, chairman of the NCC's committee on interpretation, Secretary Sharp told newsmen he had not told the Congressional committee the charges were true. Discussion at the closing session of the meeting reflected continued dissatisfaction

with the Air Force Secretary's position.

Two manuals were involved. One a reserve officers' training manual which is being withdrawn entirely; the other a "Guide to Security Indoctrination" which will be revised. The latter manual mentioned by name two alleged Communists among the clergy, one of whom is the Rev. Eliot White, a priest of the Church, who has been retired for many years.

Only two of the eight members of the Episcopal Church delegation attended the meeting, the Rev. Gardner M. Day and Peter Day. Mrs. Theodore O. Wedel was also present in her capacity as chairman of the Broadcasting and Film Commission.

INTERCHURCH

No Reordination, Please

The General Council of the Evangelical and Reformed Church has urged its clergy to refuse Episcopal ordination under the terms of Canon 36 of the Episcopal Church. In a document issued at its meeting in St. Louis, February 16th to 18th, the Council of the E & R Church (one of the two constituents of the new United Church of Christ) declared:

"One of our ministers serving an off-campus church with part-time campus responsibilities has raised the question as to advisability of his securing Episcopal ordination to facilitate his service to Episcopal students on the campus. He is moved to consider this as a

result of the widely publicized instance in which Bishop Pike ordained a Methodist minister in a similar situation for a similar purpose. General Council views with understanding commendation this minister's concern to be of service as far as possible to the students of Episcopal background. It also registers its profound respect for Anglican tradition, including their claim to a ministry ordained in the 'Apostolic succession.' It notes that a minister's ordination in the Anglican tradition and the validity and acceptability of his administration of the Sacraments would always be fully recognized by the Evangelical and Reformed Church; however, the General Council does not believe that such an accommodation to the Anglican theory of ordination as is proposed would be a positive contribution to the present trend in ecumenical conversation and understanding. Despite disclaimers to the contrary, the motive and sincerity in which General Council in no ways questions, such accommodation will be misunderstood. It could be construed as an implied acknowledgment of a deficiency in our own ministerial orders. It could only help to encourage the perpetuation of a theory of 'Apostolic succession' which the whole of Evangelical Christian tradition denies. It would invoke a shadow on the witness which it is believed both the Church and the world desperately needs, namely, that the true Apostolic succession is to be recognized wherever the fruits of the Holy Spirit, and the works of faith, the labors of love, and the patience of hope are to be found. On this basis, the General Council cannot approve in securing of Episcopal ordination by one of our ministers who wishes to continue in our ministry."

ARMED FORCES

Team and Defense

Some 60 National Guard, Reserve, and active duty clergy from the New England states, New York, and New Jersey attended a two-day session on Governors Island, N. Y., which stressed the urgent need for the teamwork of "one army" and an active civil defense program.

Major Gen. Frank A. Tobey, Army Chief of Chaplains, told the gathered clergy that under present war concepts the country can't afford to wait for the team to form. "One army" is not just a recently-coined slogan, but has been the key to victory in all our wars. "To this end," he said, "we are instructing the Chaplains' School to integrate their curriculum to permit their non-active duty



Four Episcopal chaplains who attended the First U. S. Army supervisory conference, held on Governors Island, N. Y.: from the left, Lt. Col. Karl J. Kumm, 78th Infantry Div. chaplain and rector of St. Paul's,atham, N. J.; Lt. Col. James Barnett, Deputy Director of Chaplain Services, Protestant, Canadian y; Lt. Col. Frederick E. Morse, Training Center Chaplain, Fort Dix, N. J.; and Lt. Col. Gregory J. t, Protestant post chaplain at the U.S. Military Academy, West Point, N. Y.

chaplain to be as highly trained and as well-informed as his active-duty brother."

Also discussed was defense planning for evacuation of the metropolitan area and the role of the chaplain — both civilian and military — in it. New York is the first city to have a Corps of Chaplains within its Civil Defense setup.

EPISCOPATE

Western Michigan Consecration

Even the weather coöperated with plans made for the consecration of the Rev. Charles Ellsworth Bennison to be the fifth bishop of the diocese of Western Michigan. A beautiful bright day made it possible for people to come from every part of the diocese, and from outside it, to fill the Cathedral of St. Mark, Grand Rapids, to overflowing.

The consecration took place on St. Matthias' day, February 24th, with the Presiding Bishop as consecrator and the Rt. Rev. Lewis Bliss Whittemore, retired bishop of Western Michigan, and the Rt. Rev. Harold L. Bowen, retired bishop of Colorado, as co-consecrators.

The entire service was televised. The new bishop was rector of St. Luke's Church, Kalamazoo, Mich. He was elected in a special convention of the diocese last December [L.C., December 6, 1959].

Canon Kellogg's Consecration Nears

The Presiding Bishop has taken order for the consecration of the Rev. Canon Paul Axtell Kellogg, bishop-elect of the district of the Dominican Republic.

The consecration will take place on March 9th at the Cathedral of St. John the Baptist, Santurce, Puerto Rico. The Presiding Bishop will be consecrator with

Bishop Voegeli of Haiti and Bishop Swift of Puerto Rico as co-consecrators.

The bishop-elect's episcopal ring was presented to him by Christ Church, Dover, Delaware, where he was rector for 19 years [see cut].

Bishop Minnis III

The Rt. Rev. Joseph S. Minnis, bishop of Colorado, suffered a heart attack at his home in Denver. He has been moved to St. Luke's Hospital, where his condition was reported as satisfactory.

His physician said, "The bishop will be out of circulation for several weeks as a result of this seizure."

MARYLAND

The Rectory Problem

Instead of supplying rectories, the Episcopal Church might consider giving its clergy housing allowances, Bishop Powell of Maryland suggested in his address to the diocesan convention.

The bishop said:

"One rector wants to live immediately beside the church; another some distance away. One has a large family, and another is a bachelor. It is not possible to have a house which will suit every occupant's need. A housing allowance would relieve the vestry of the care and expense of maintaining a rectory. It would lay upon the rector the responsibility for getting the kind of house he wants. And the rectory allowance made by the vestry could go toward the purchase of a house which, after retirement, a priest may live in—or he may sell it and apply his equity on a house in the community to which he moves."

The Rev. George F. Packard, chairman of the diocesan department of public relations, asked convention delegates to consider setting up a radio station to be operated from the cathedral church. Mr. Packard said he estimated the initial out-

lay for such an operation would be \$4,270 with annual expenses of \$15,368. He asked delegates to refer the proposal to the diocesan executive committee for study.

Convention affirmed a resolution passed by the 1958 Lambeth Conference on family planning.

A proposal that a week be set aside for special prayers in every parish and mission marking the 20th anniversary of Bishop Powell's consecration was adopted unanimously.

ELECTIONS. Standing committee: clerical, David Watson, Cedric Mills, Bennett Sims, Rex Wilkes; lay, Harrison Garrett, S. L. Richardson, W. Barnes, D. C. Turnbull, Jr. Provincial Synod delegates: clerical, John Peabody, Stanley Schwinn, Joseph Wood, Charles Fox; lay, Dr. Wilson Grubbs, C. J. Hoddinott, Edmund Dandridge, Arthur Wyan. General Convention deputies: clerical, David Watson, Cedric Mills, Bennett Sims, Rex Wilkes; lay, Harrison Garrett, T. C. Waters, Wilson Barnes, W. P. Dame. Alternate deputies to General Convention: clerical, Jack Malpas, Nelson Rightmeyer, Osborne Littleford, John Peabody; lay, Gen. E. Maude, Douglas Lovell, S. L. Richardson, W. Marbury. Executive council: clerical, Harry Shelly, Jr., Stephen Walke, H. M. Davidson, Luther Miller, F. W. Hayes, Jack Malpas; lay, John Nelson, III, Vernon Stehl, C. B. Jones, Dallas Nichols, W. L. Wilson, Miss Dorothy Scott.

ARKANSAS

Wagon to Central America

Bishop Brown of Arkansas recommended and the convention of the diocese of Arkansas endorsed:

- ✓ An Episcopal Year of Evangelism in 1960
- ✓ The gift of a station wagon to the district of Central America as a missionary project "beyond the assessment made up to us by the Church at large";
- ✓ The year of 1960 as a "Year of Privileged Giving" for private support of needs which cannot be included in the normal diocesan budgets, such as an Episcopal Church home for senior citizens;
- ✓ The donation of an Arkansas house for Arkansas' married theological students at the University of the South, Sewanee, Tenn.;
- ✓ A permanent chapel for the ministry students at the University of Arkansas;
- ✓ The capital improvements of a permanent nature at Camp Mitchell, the diocesan conference center on Mount Petit Jean;
- ✓ Bishop Brown reported an all time high in confirmations, and increases in communicants, Church school pupils, and new day schools started. The 1959 building program exceeded the \$230,000 mark, and the 1960 missionary program budget adopted is the largest to date.

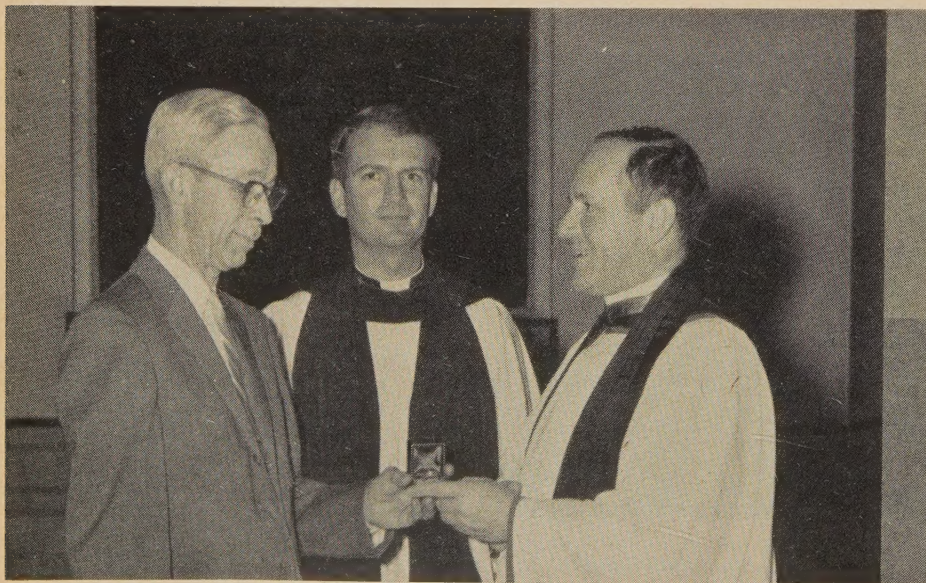
ELECTIONS. Standing committee: Rev. Ralph E. Tait; Mr. Wayne Upton. Executive council cathedral chapter: clerical, Rufus Womble, Ray McLean, Fred Kneipp. Laymen elected to council: Peter Watzek, Zack Wood, Jr.

HEALTH AND WELFARE

Assembly Meeting

The Assembly of Episcopal Hospitals and Chaplains met at Trinity Church, Columbus, Ohio, February 16th-18th, in connection with the annual convention of the American Protestant Hospital Association.

A sub-committee presented a proposal to expand the assembly into a conference



William Boyer, Jr., senior warden of Christ Church, Dover, the Rev. G. P. Belshaw, rector, and bishop-elect Kellogg. Nineteen years and a ring.

of health and welfare services. The proposal was defeated but was commended to the National Council's Division of Health and Welfare Services for their own consideration.

ected were: president, the Rev. Fred Ingborn, Lexington, Ky.; president-elect, the Rev. F. Randall Williams, Toledo, Ohio.

JOAQUIN

Jubilee and Centennial

Concurrently with its annual convocation and the centennial anniversary of St. James' Church, Sonora, in which it is held, the district of San Joaquin celebrated its golden jubilee. It had been 50 years since a convocation was held at the church in the historic Mother Lode country of the Sierra foothills.

St. James' Church, an official State historical monument, was organized in 1859 through the efforts of a group of local craftsmen, mostly Cornish miners who settled there during the Gold Rush. The first resident clergyman was the Rev. John G. Gassman of Norway. A fire destroyed the building and destroyed the bell tower in 1868. The building was reconstructed in 1869 and completely restored in 1949, having rested on half-burned foundations for some 80 years. The convocation passed a resolution to draw up new constitution and canons for when the district becomes a diocese, hoped in 1961.

Mission status was granted to congregations at Selma, Lemon Grove, and Rosedale. A resolution was passed accepting the district standard of giving. Report of the diocesan advance fund totaled \$171,755.36 on hand and another \$10,000 in current pledges.

The Rt. Rev. J. Wilson Hunter, Bishop of the district of Wyoming, was the principal speaker at the convocation banquet.

LECTIONS. Executive council: Rev. Walter Lee, Jr.; Thomas G. Nelson. President of the council of advice, the Rev. John T. Raymond. Liaisons to General Convention: Rev. Victor A.; Robert Newell. Delegates to provincial council: clerical, William Richmond, Victor Hatfield, Peter Barker; lay, W. T. Woodward, R. Q. Stead, C. L. Scott.

ARK

Fire and Smoke

A fire reported to be of undetermined origin damaged the Church of the Annunciation, Oradell, N. Y., to the amount of \$100,000. The loss is completely covered by insurance.

Smoke and water did most of the damage, blackening and damaging most of the interior, especially the chancel. A new church is being built. The interior of the church is being entirely rebuilt, including new floor, new pews and choir stalls. The windows that were not stained glass were broken by firemen. Repairs are expected to be completed by Easter Day.



St. James', Sonora: celebrations.

RACE RELATIONS

NOW

The first meeting of the National Organization of Women for Equality in Education (NOW for Equality) was addressed by Mrs. Eleanor Roosevelt and Bishop Pike of California [L.C., February 14th].

Mrs. Roosevelt told the meeting "You cannot have peace in the world until you set your own house in order." Bishop Pike warned that progress toward racial equality in America will be barren unless it moves along on "all fronts at once."

A statement issued by the meeting urged "vigorous action" by all branches of the government to end racial segregation in public schools. [RNS]

SOUTH FLORIDA

Bond Sale

Bonds are for sale in the diocese of South Florida. The bishop and board of trustees announced the sale of \$100,000 in diocesan bonds at 5% interest to meet immediate needs at the diocesan camp and conference center, Camp Wingmann at Avon Park, Fla. This means, according to the publicity from diocesan office, that purchasers can make a safe investment of savings and receive a good rate of interest and at the same time make an improvement possible at Camp Wingmann. At this first issue bonds may be purchased in amounts of \$100, \$500, and \$1,000. According to the choice of the buyer, the bonds will mature over a period of one to 14 years.

The trustees hold property of an undesignated nature and at their discretion and this property is available for collateral to assure payments of the bonds as they come due. Applications for bonds are available from the diocesan office, Box 597, Winter Park, Fla.

BRIEFS

NO AMPUTATION NECESSARY: Anne Warwick Brown, daughter of the bishop of Arkansas, suffered a critical arm injury in an elevator accident at Wellesley College.

Authorities said Miss Brown dropped her glove into the elevator shaft and was trying to retrieve it when someone pushed the button, bringing the elevator down on her arm. Her condition is good and no amputation will be necessary, according to Bishop Brown.



CONTEST: The Christian Research Foundation, Inc. has announced the following prizes for the academic year 1959-60: To undergraduate students in a theological seminary, for an essay on early Christian history in 3,000 words, a prize of \$100 and two prizes of \$50 each; to graduate students, for a dissertation in 10,000 words on some important phase of early Christian history, a prize of \$500 and one of \$250; to independent writers, for an unpublished book length manuscript on the ancient Church, a prize of \$1,000; to students and independent writers, for an original translation into English of early Christian documents or of significant modern works in foreign languages on the subject of early Christian history and literature, a prize up to \$1,000. Deadline for the contest is June 15th.



SCULPTURE EXHIBITION: An exhibit of religious sculpture is presented by the National Sculpture Society at the New York store of Morehouse-Barlow Co., 14 E. 41st St., February 23d-March 4th.

Among the exhibitors are Pietro Montana, Robert Bros, Jean De Marco, Gleb Derujinsky, Louis Feron, Vincent Glinesky, Joseph Kiselewski, Moissaye Marans, U. A. Ricci, Betti Richard, Frank Eliscu, Carl L. Schmitz, and Emilie L. Fiero.



TRY THE PARK BENCH: Bishop Hunter of Wyoming arrived at a large hotel in Sacramento, Calif., late at night February 1st, after addressing the annual convocation of the district of San Joaquin. When informed by the desk clerk that there were no rooms available, the bishop's companion, A. Freeman Mills, treasurer of St. John's Church, Lodi, asked if any other hotels or motels could be recommended. The clerk replied, "You might try the park bench." At the time, that part of California was experiencing a torrential rain.



INSURANCE IN EASTON: The clergy of the diocese of Easton have received life insurance policies from the department of finance of the executive council. Policies are for \$10,000 for each man up to 65, \$5,000 to 68, \$2,500 to 71, and \$1,000 thereafter. Premiums are to be paid half by the diocese and half by the parish.

INTERNATIONAL

ENGLAND

American Air

by DEWI MORGAN

Few bishops arriving in England have ever had anything approaching the press coverage which greeted Bishop Bayne when he arrived in the U.K. all set for his new job. Nor was this due to what is perhaps unprecedented in England — the sight of a bishop carrying a beige-colored Stetson hat.

Even the sober *Times* noted that something different was happening and said, "Dr. Bayne is proud of his American citizenship and he brought an air of the United States into the cloistered sanctuary of the Archbishop of Canterbury's London home."

BORNEO

International Consecration

On the second day of a conference at Kuching, Sarawak, arranged by the Council of the Church of South East Asia, the Rev. James Chang-Ling Wong was consecrated bishop. He is assistant bishop of Borneo [L.C., September 13, 1959, and February 7th].

The Rt. Rev. R. O. Hall, bishop of Hong Kong was the Archbishop of Canterbury's delegate and chief consecrator. The Rt. Rev. Henry Baines, bishop of Singapore, and bishop-designate of Wellington, New Zealand, was the preacher.

Also taking part were the Rt. Rev. Stephen Bayne, Executive Officer of the Anglican Communion, diocesan bishops of Burma, Borneo, Singapore, Korea, and the Philippines, and Chinese, Burmese, and Filipino assistant bishops. Attending

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 407 E. Michigan Street, Milwaukee 2, Wis., with notations as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

St. Michael's Tower, South Africa

Previously acknowledged in 1960	\$77.00
Woman's Auxiliary, Trinity Church, Asheville, N. C.	5.00
	\$82.00

St. Luke's, Tokyo, Carillon Memorial

Previously acknowledged in 1960	\$236.00
M. E. H., Chicago	5.00
	\$241.00

St. Sergius' Seminary, Paris

M. P., Everett, Wash.	\$5.00
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Mauritius Cyclone Relief

R. A., Naperville, Ill.	\$ 50.00
W. R., South Orange, N. J.	20.00
J. D., Pasadena, Calif.	25.00
C. T., in memory of K. B.	10.00
	\$105.00

priests were English, American, Australian, Malay, Sea Dayak, Land Dayak, Indian, and Chinese. The Blue Funnel Line sent their English superintendent engineer who had taken over from James Wong on his retirement from the company's service.

Bishop Wong was a diocesan lay reader while at college in the United States. In Hong Kong he read theology privately and was made deacon in 1938 and ordained priest in 1940. While still carrying on his secular profession he exercised a rich ministry in Hong Kong and, for three years, in Australia. Married in Australia, he has three sons and a daughter.

SCOTLAND

by the Rev. THOMAS VEITCH

Money Troubles

This is the month of diocesan councils all over Scotland, and, as the councils deal specifically with financial affairs, some points of interest on the Church's financial problems have emerged.

At the meeting of the council of the diocese of Argyll and the Isles, Mr. H. J. N. Fentiman, secretary and treasurer of the Scottish Episcopal Church, told the council that the surplus in the clergy stipend fund stood at \$13,500 at the end of 1959. He thought that there was a very good chance that there might be an increase in the minimum stipend declared later in the year. The minimum stipend is at present \$1,800 per annum.

At the same council, plans were discussed for the opening of a new church at Caol. About 40 families now have to travel into Fort William each Sunday, and a semi-permanent building was con-

Bishops assisting at consecration of the Rev. James Wong, from left: Bishop Baines of Singapore; Bishop Bayne; Bishop Daly of Korea; Assistant Bishop Ah Mya of Rangoon; Bishop Wong; Assistant Bishop Koh of Singapore; Bishop Hall of Hong Kong; Assistant Bishop Cabanban of the Philippines; Bishop Cornwall of Borneo; Bishop Shearburn of Rangoon; Bishop Ogilby of the Philippines.



sidered, to hold some 70 people and cost about \$6,000.

Two dioceses faced grim financial crisis. In the Aberdeen and Orkney diocese, council it was revealed that the appeal launched two years ago to raise \$30,000 had so far only reached the \$9,000 mark. But there was one item of cheer at Aberdeen. Bishop Easson intimated that he had received a check for \$3,000 from Bishop Gray of Connecticut. This was the result of special collections at services held throughout the diocese of Connecticut last November to celebrate the 175th anniversary of the consecration, in Aberdeen, of Samuel Seabury, the first American bishop.

At the diocesan council of Brechin meeting in Dundee, the principal problem was the future of St. Paul's Cathedral, Dundee. In the past three years \$75,000 had been spent on repairs, there was an overdraft of \$9,000, and while current expenses are estimated at \$13,500 a year the income is not likely to top \$7,500. Things do not improve the cathedral may have to be closed.

The cost of repairs is threatening the closure of another church. St. Vincent's Edinburgh, is faced with so heavy an estimate for the cost of repairing the stonework of the fabric that the latest news is that the church will be closed whenever the present incumbent leaves.

Ecumenical Meetings

During the Octave of Church Unity meeting was held in the YMCA hall, Edinburgh, under the auspices of the Scottish Church Union. The Rt. Rev. K. C. Warner, Bishop of Edinburgh, spoke for the Episcopal Church, and clergy of the Roman Catholic Church and the Church of Scotland also spoke.

The Scottish Church's Ecumenical Association (Edinburgh Branch) organized united service in the High Kirk of St. Giles, Edinburgh. Presbyterians, Methodists, Baptists, Lutherans, and Episcopalians took part in the services.

Dean to Be Bishop

The Very Rev. W. Gerald Burch, dean of All Saints' Cathedral, Edmonton, Alberta, was elected suffragan bishop of the diocese of Edmonton at a special synod. There were 37 nominations and the dean was elected on the eighth ballot by the 48 clerical and 126 lay delegates.

Dean Burch was appointed to his present position in 1956, serving before that in Windsor, Ontario, as rector of All Saints' Church. He is 48 years old. A graduate of University of Toronto andycliff College, he was ordained priest in 1938.

Dean Burch's consecration is to take place St. Mark's day, April 25th. As suffragan he will assist the Most Rev. Howard Hewlett Clark, Archbishop of Edmonton, who is also Primate of Canada.

ON CURTAIN FILINGS

Strict Surveillance

All district offices of the Soviet Zone people's police" have been ordered by the East German Interior Ministry to set up special "clergymen's indexes" and dossiers, according to reports in the West Berlin press.

The records, it was stated, are to include the daily activities of the clergyman, their political stands, the trends of their sermons, and their official and private utterances.

The order is the latest in a series of measures aimed at bringing the clergy of East Germany under strict surveillance of the Communist regime.

Sometime ago the Central Committee of the Socialist Unity (Communist) Party of East Germany ordered a close check of former and present activities of clergymen to detect any opposition to the policies of the Soviet Zone government. [RNS]

the Lord's Day

Special "Sunday schools of atheistic knowledge" are being opened in various parts of the USSR, the Moscow radio announced. It said courses on religion and atheism would be conducted by leading scientists from the Society for the Dissemination of Political and Scientific Knowledge. [RNS]

Serene Welcome

The current issue of the Russian language magazine *Amerika*, carries a picture of a modern church architecture, featuring five new American churches. Among them is St. Stephen's Church, Columbus, Ohio, with its glass front which, according to the caption, "extends a serene welcome to the passer-by."

Amerika is published monthly by the

March 6, 1960

U.S. Information Agency and is reported to sell out its 50,000 copy edition every month on the newsstands of Moscow and other major Russian cities. In addition, 2,000 copies go to Soviet schools and libraries as a gift from the American embassy.

In exchange, the Soviet Union is given the privilege of distributing monthly in the United States a similar illustrated magazine, according to RNS.

THE PHILIPPINES

To Send Missionaries

Convocation of the district of the Philippines met in Quezon City in the new cathedral hall. The cathedral hall was not finished, lacking windows completely and with a rough concrete floor, but under the supervision of the Very Rev. Richard L. Rising, dean of the Cathedral of St. Mary and St. John, the hall was made usable for both services and meetings.

Guests attending the convocation and pre-convocation conferences were the Rt. Rev. Stephen F. Bayne, Jr., Executive Officer of the Anglican Communion, and the Rt. Rev. Lewis Bliss Whittemore, retired bishop of Western Michigan.

In his convocation address, Bishop Ogilby of the Philippines stressed five points:

- (1) The Church must minister more faithfully to the college communities in Manila and Baguio;
- (2) The teaching and practice of Christian stewardship, and the underscoring of sacrificial giving must be carried on with greater emphasis;
- (3) There must be increasing personal and corporate contacts with the Philippine Independent Church;
- (4) The laymen's program must be intensified and expanded;
- (5) There should be an examination and reevaluation of mission schools.

A result of the convocation was the decision to respond to the request of the Bishop of Borneo to send one or two Filipino priests to his diocese to work. The details of this plan were to be considered at the meeting of the South East Asia Church Council in Sarawak, Borneo. A number of priests volunteered to go as the first missionaries of this Church for work overseas.

The convocation voted its approval for the district of the Philippines to be included in the new Eleventh Province as proposed by the Joint Commission to Study the Provincial System.

It was decided to ask for no increase for 1960 in the amounts pledged by the different mission stations for the support of the Church, but all stations were urged to increase their amounts voluntarily if possible.

During convocation, on January 28th, the cornerstone of the new Cathedral of St. Mary and St. John was laid. It is expected that the cathedral will be ready

for use late this year. The former cathedral, built in 1906, was completely destroyed during the battle of Manila in February, 1945.

ALASKA

Valentine Queen

Seventeen-year-old Dinah Huntington of the Church of the Good Shepherd, Huslia, Alaska, was elected Queen of the Valentine among Episcopal students at Mt. Edgecumbe School on Japonski Island, near Sitka. Festivities, including a luncheon and party after Sunday morning services, were held in the parish hall of St. Peter's-by-the-Sea in Sitka.

The queen was named by fellow students attending the affair, held on February 14th. Princess-attendants were Rose Herbert of St. Stephen's Church, Fort Yukon, on the rim of the Arctic circle, and Virginia Adams, from St. Matthew's Church, Beaver, some 125 miles north of Fairbanks.

Mt. Edgecumbe is a federally operated high school with dormitory accommodations for its 650 students, 100 of whom are Episcopalians. Its function is to provide secondary education for Aleut, Indian, and Eskimo students who live in villages too small to provide a high school. Students are airlifted from their home villages to school in September and back home in May. Shore boat service, a scant five-minute ride, is the only link between their island school and the town of Sitka to which they are given passes for shopping and Church activities. Episcopal students come from 22 villages in interior Alaska, all of them at least 900 miles from Sitka.

Queen Dinah was crowned by the Rev. Robert Grumbine, priest-in-charge of St. Peter's-by-the-Sea, and Episcopal chaplain at Mt. Edgecumbe.



From left: Virginia Adams, the Queen, and Rose Herbert. Airlift to school.

Community Of The Resurrection

Fruit of the Church Catholic

by the Rev. Dewi Morgan





The Rev. Fr. Humphrey Whistler of the Community in dispensary at Codrington College, Barbados, W.I. There are over 100 professed members of the Community, and some are much afield.

Among the most significant developments in the Anglican Communion in the last century or so is the increasing attention paid to the Religious Life. Lambeth Conferences have noted it. Even very angelically minded Churchmen have found good things to say about it. Several large tomes have already been written on the subject. But we can get some idea what it is all about by looking at one example — the Community of the Resurrection, Mirfield. We need to remember, though, that every Order is different. In the basic principle of its organization, as in so many other things, the Community of the Resurrection is entirely modern. Throughout the ages monastic institutions have usually reflected the methods of government prevalent in the society in which they have come into existence. They have in turn been patriarchal, archaic, feudal and even military. The Community of the Resurrection traces its foundation, under God, to great Churchmen at the end of the 19th century who had the vision to see and the ability to help form the political climate of the 20th century with its emphasis on democracy. Many of them lived well into the 20th century and saw their youthful ideas, then regarded as dangerously advanced, commonly accepted.

The Rev. Dewi Morgan is editorial and press secretary of the Society for the Propagation of the Gospel, and THE LIVING CHURCH's regular respondent in England.

The great father figure of this Community was Bishop Charles Gore, of whom a subsequent Superior, Fr. Talbot, said "Nobody could have been less disposed and nobody could have been more inexorably destined than Charles Gore to impress his personal stamp on any institution with which he came into contact." He is said to have had his thought first turned to the religious life when as a schoolboy he heard a sermon preached by Bishop Westcott, subsequently first president of the Christian Social Union. This Union was the outcome of the attention to Christian Socialism which was itself the fruit of a new emphasis on the doctrine of the Incarnation.

The objects of the Union: "to claim for the Christian Law the ultimate authority to rule social practice, and to present Christ in practical life as the Living Master and King, the enemy of wrong and selfishness, the power of righteousness and love" are closely akin to the social aims of the Community.

It was on St. James' Day, 1892, that the Community of the Resurrection was born. In an Oxford church a few friends met and made their professions. Included were three future bishops: Charles Gore, Walter Frere and James Nash. Naturally, being at Oxford, they made a close examination of the Society of St. John the Evangelist at Cowley. But, as Prestige says in his life of Charles Gore, "The

Cowley Society was ruled by a Superior who, after his election, held more or less autocratic powers during his period of office. Gore and his friends were aiming quite deliberately at fostering a democratic spirit in their Community. Their superior, when he should come to be elected was not to be an abbot but merely senior among the brethren, and they determined that governing authority should be committed to the whole Chapter."

The keynote of the new Community was simplicity. There was no outward uniform beyond the common cassock which any Anglican priest wears at least from time to time. And it was not for some years that life vows were taken by anyone.

The Community at first had no home. For a time it had a center at an Oxfordshire country parish of which Bishop Gore had become vicar; for a time it had a branch house in Westminster Abbey cloisters where Bishop Gore had become a canon. But "both places were too respectable to attract the kind of person whom we want" as Fr. Frere said.

This respectability was also on the mind of the tiny Community in another context. English clergy of those days were mostly drawn from classes which could afford to pay for the education of their sons. The clergy inevitably represented

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Passion



In Preaching

by the Rev. Frederick A. Barnhill, D.D.

Rector, St. Paul's in the Desert, Palm Springs, Calif.

I find it impossible to believe that St. Peter after Pentecost or St. Paul after his Damascus Road experience were ever casual about the proclamation of the Gospel of the Son of God! There certainly was no lack of enthusiasm, or apology therefore, in St. Peter's stirring concluding sentence to the men of Judea . . . "Let all the House of Israel therefore know assuredly that God has made him both Lord and Christ, this Jesus whom you crucified." Or St. Paul's defense before Agrippa . . . "I am not mad, most excellent Festus, but I am speaking the sober truth. For the King knows about these things, and to Him I speak freely; for I am persuaded that none of these things has escaped His notice, for this was not done in a corner."

These and scores of other instances witness to the truth that the Apostles were possessed by the Holy Spirit, convinced that Jesus is the Christ, the Son of the Living God, the only Saviour of the world. They preached with what has been described as a "passion for souls."

History is replete with examples pointing up the truth that the greatest days of the Church produced preachers of the Gospel with a profound enthusiasm in preaching . . . St. Augustine of Hippo, St. Bernard of Clairvaux, St. Francis of Assisi, Martin Luther, John Wesley, Jonathan Edwards, Frederick W. Robertson of Brighton, Phillips Brooks. The list is long

and noteworthy . . . these men all preached as "dying men to dying men."

Giants in the pulpit are not so apparent in the Church today. I should like to believe that this is so because, as we are frequently told, the general quality of Christian preaching is better than in former generations. After listening to scores of sermons from ordained clergy as well as seminarians, I am forced to conclude, on the contrary, that both the quality of composition and the manner of delivery are only ordinary at best. As a perceptive friend of mine describes current pulpit-fare, "Modern preaching is 'slicker,' as Hollywood is 'slicker' than Shakespeare, but hardly better."

This can, in part, be charged to an inadequacy in instruction in the art of preaching. In part, too, to a feeling current among those involved in the liturgical revival that preaching is not very important in the proclamation of the Gospel. We suffer from a misapplication of the late Bishop Manning's suggestion, that "the Church declare a moratorium on preaching."

Two years ago I was in residence at one of the Church's theological seminaries. I was in transition from 20 years of experience as a minister in one of the major Protestant Churches, and was therefore greatly interested in the quality of Anglican preaching. I made it a point to be

present in the chapel to hear every senior sermon delivered during that period; as well as those delivered by faculty and visiting clergy. Some that I listened to were above average preachers, but most of them moved me not at all. I found myself in the exasperating position of trying to say an encouraging word to the preacher, while feeling a profound disappointment in what I had to assume was the best he could do. The men were mostly in bondage to a manuscript, lacked the ability to get their message across the top of the pulpit, and gave little evidence that there were any strong convictions being expressed. I was reminded of a comment attributed to one of America's great actors in conversation with his pastor, "The difference between preachers and actors is, that preachers express truth as though it were fiction, while actors express fiction as though it were truth." This feeling of disappointment was further intensified by the fact that I knew many of these men personally, had spent hours enthralled by the recounting of their Christian experience, and yet found the years had left them still unable to communicate their learning and experience from the pulpit.

It seems that once a man stands in the pulpit his training transforms him from an enthusiastic witness to the truth revealed in our Lord Jesus Christ into a casual lecturer, preoccupied with literary perfection — the well turned and clever phrase — consciously holding himself in check lest he give the impression that he is excited about the Gospel and concerned for the conversion of his hearers. These hearers, it should be remembered, are persons constantly barraged by TV commercials, wherein men and women sell soap and pills as though life depended upon it. It is not unlikely that they come to church in anticipation of a passionate proclamation of "those things most surely believed."

Once a man graduates from the seminary and gets out into an actual parish experience, it might be expected that his preaching will improve — certainly that he will come to an ease and naturalness in delivery. Unfortunately, there is little in the curate's job to inspire such improvement. The chances are strong that he will be compelled to listen to the poor preaching of the rector, and be given no more than half dozen opportunities a year to do any preaching of his own. On these occasions, adoring mothers and widows will shower him with praise, not because the sermon was really convincing but because it provided a variation from the dull monotony of the usual offerings. Rare indeed is the priest who will, give honest, fearless, and constructive counsel to his curate in these matters. Few there are who will give him sufficient opportunity and encouragement to become really familiar with the art of preaching.

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Reckless Abandon

We warmly second Dr. Barnhill's article, "Passion in Preaching" (p. 14).

Maybe if we were the newsweekly of a Pentecostal Church we would feel like editorializing in favor of occasional ventures into calm lucidity. Maybe if we were editorializing to an audience of Southern Baptists, we would be trying to pressure the brethren in the direction of a greater intellectual content.

But we don't write for Pentecostals or Baptists. We write for Episcopalians, and we say, without the least hesitation, that we hunger and thirst for some sermons in which hearts bleed, eyes are wet, brimstone scents the air, and the Holy Spirit sets barns to burning.

Anglicans have a perfectly good right to cherish what is good in Anglican homiletic tradition. Literacy is a most desirable quality. A decent respect for biblical scholarship and rigorous theology are part of the good preacher's basic equipment. There are times, we must never forget, when the quiet word is the word of power.

But, and we say this very earnestly, we are spiritually malnourished by a sermon-diet that is literate but repressed, scholarly but cold, and whispered rather than shouted.

It is only superficially true that the topic and presentation are decided only by the preacher with such help of God as he can bring himself to invoke. The tremendous power of the Church's laity is at work in this process as in almost every nominally clerical activity of the Church.

The chances are that some of the most active and devoted lay people in the parish have made it clear in word and deed that they want to hear as little preaching as possible. Many of them are habitués of the early, sermonless celebration, or they have Church school duties that give them an excuse for escaping early from the family service.

Preaching at the family service, most unfortunately, has often become a mere adjunct of the Christian education effort of the parish. Many a rector has done good and conscientious work in bringing the art of Christian exposition down to a simple and solid level. It is often excellent pedagogy, and it is usually very poor preaching.

So, many parsons find themselves with only one real sermon to preach on a Sunday — the sermon for the late service. This means they are preaching to an audience composed, to a considerable degree, of that segment of the congregation with the lowest level of sacramental concern, and the greatest concern for the externals of the service (music, vestments, ceremonial).

It is not from such audiences that the priest is likely to receive pressure to shock and startle, to alarm and excite, to stir holy laughter, and to evoke penitent

tears. These are such pleasant people, so respectable and quiet, so comfortable and orderly! It almost seems immoral to confront them with anything so horrendous, bloody, terrifying, and desperate as an unwashed faith in the crucified Christ.

If the laity are to blame for not demanding of their priests a fiery presentation of a stormy Gospel, we think the priests are to blame for misreading the true wishes of their people. Granted that a parish priest can be acceptable to his people if he maintains a reasonably erudite flow of torpor-producing words Sunday after Sunday. But if the same rector could sneak into his people's parlors unnoticed on a typical weekday evening, he would discover those same so-respectable parishioners staring eagerly at television screens from which the gore of wounded western marshals practically runs down on the broadloom carpet, or listening to the thud of fists upon the jaws of hoodlums.

We think that the priest who will simply let himself go to share with his people some of the tense excitement he knows to lie at the heart of the Christian faith will gain a following of eager, participating listeners. He will, we are also sure, encounter criticism from those dusty folk who do not want their personal dust disturbed. But we ask our brethren of the priesthood to consider what it would do to their own morale to know that Sunday after Sunday parishioners would stream into Church asking themselves, in both anticipation and anxiety, "What is he going to say today? What wonderful old idea will he make new for us? Which of my pet prejudices will he trample underfoot? Am I going to come to the end of his sermon laughing or crying, angry or at peace, full of thanksgiving for God's gifts or full of shame for my rejection of those gifts?"

We differ from Dr. Barnhill when he says we lack preachers with a passionate love of God and His children. Most of the priests we know do have such a passion. But we agree all the way with Dr. Barnhill when he calls for "an almost reckless abandon," for the true passion of some of our finest priests is hidden under the bushel of cold erudition in preaching.

Canon of Disunity

Does episcopal ordination of individual Protestant ministers under Canon 36 contribute to the cause of Church unity? Not in the opinion of the General Council of the Evangelical and Reformed Church which recently adopted a resolution [p. 7] disapproving such a step for a minister of that Church who has part time responsibilities on a university campus.

The repeal of Canon 36 will in our opinion be a genuine contribution to the ecumenical cause. The condescension involved in such an offer of ordination to non-episcopally ordained ministers makes for poorer, rather than better, relations between Churches.

LETTERS

Continued from page 5

with which we are now making nuclear armaments we will not begin to understand the issue that faces us. The issue does not seem to be between unilateral disarmament and increasing nuclear weapons but whether or not we really seek peace in the world at all.

(Rev.) THOMAS LEE HAYES

Assistant Minister, Calvary Church
Pittsburgh, Pa.

Chess and Nodding

Surely the author of Sorts and Conditions was "nodding" after an all-night bout at chess with his son, Mike, when he wrote of the "post-Reformation zeal" of St. Peter Damiani [L.C., February 7th]. The Cluniac Cardinal-Bishop of Ostia was no doubt a "reformer," and his invective as frank and uninhibited as that of the ex-Augustinian Martin Luther and his British counterpart, the apostate Carmelite, "foul-mouth" Bale. But St. Peter's zeal cannot be accurately ascribed to repercussions in the Roman com-

munion of the Protestant Reformation, since he lived and wrote some years before the Reformation of the 16th and 17th centuries. Born in 1007, St. Peter died in 1072. But, "sometimes even Jove nods."

(Rev.) THOMAS J. WILLIAMS

New York, N. Y.

Old Catholic Churches

In the item of the Ecumenical Press Service under the heading Strengthening Ties [L.C., January 24th], there are two things to correct:

(1) The statement that the Archbishop of Utrecht "advocated calling a conference of Old Catholic and Anglican bishops" is a misinterpretation of what the archbishop really said. Dr. Rinkel gave simply notice to the Synod of Resolution 16 of the Lambeth Conference 1958 on 'Wider Episcopal Fellowship' where there is proposed a conference of Anglican bishops together with bishops of other Episcopal Churches in full communion or in a relation of intercommunion with Anglican Churches, including, of course, the Old Catholic Churches.

(2) It is false to say the Old Catholic Churches "do not acknowledge the primacy of the Pope." The Old Catholic Churches solely reject — as is precisely stated in the Declaration of Utrecht — the decrees of the Vatican Council of 1870 "concerning the infallibility and the universal episcopate of the Bishop of Rome" which attribute "to the Pope all the plenitude of ecclesiastical powers over all dioceses and over all the faithful." The Declaration continues: "By denial of his primatial jurisdiction we do not wish to deny the historic primacy which several ecumeni-

cal councils and the Fathers of the ancient Church have attributed to the Bishop of Rome by recognizing him as Primus inter pares." It is important to stress that this is also the Anglican position since the Lambeth Conference 1930 declared in Resolution 35 (c): "The Conference agrees that there is nothing in the Declaration of Utrecht inconsistent with the teaching of the Church of England."

WOLFGANG KRAHL

Executive Editor, Old Catholic
International Information Service

Nordhalden,

Kreis Konstanz, Germany

ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools and the conversion of America are included in American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in Cycle by offering up the Holy Eucharist on the day assigned.

March

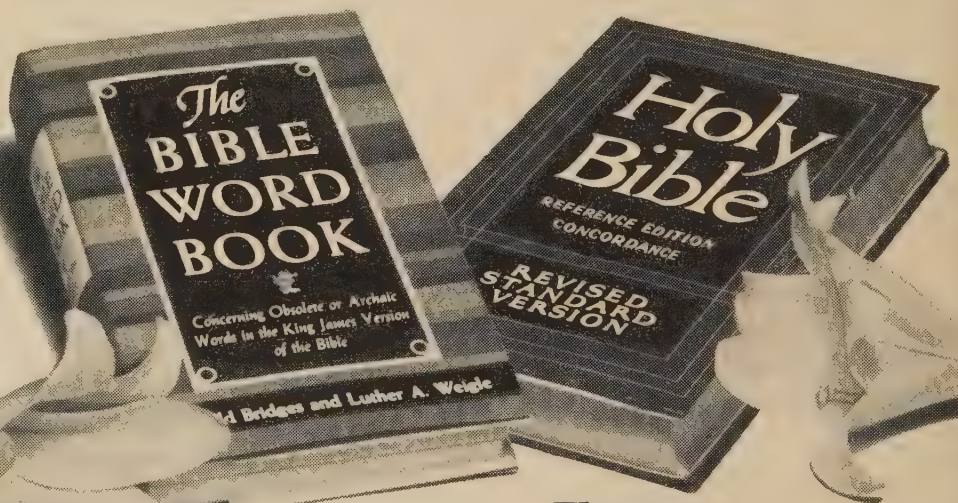
6. The Rev. Robert Q. Kennaugh, Hollywood, Calif.
7. St. Clement's, Harvey, Ill.; Oratory of St. Michael and St. Mary, Dennysville, Maine
8. St. Thomas' House, Denton, Texas; All Saints', Galena Park, Texas; St. Philip's, Gascons, Quebec, Canada
9. Cathedral of All Saints, Albany, N. Y.; St. Paul's, Portland, Ore.; St. James' Port Daniel Centre, Quebec, Canada
10. St. Paul's, Bloomsburg, Pa.
11. Chapel of Christ the King, Andover, N. H.; Hoosac School, Hoosick, N. Y.; St. Peter's, Ellicott City, Md.
12. St. Paul's, Patchogue, N. Y.; All Saints' Lakeland, Fla.

ANGLICAN CYCLE OF PRAYER

March

6. Calgary, Canada
7. California, U.S.A.
8. Canberra and Goulburn (Australia)
9. Canterbury, England
10. Cape Town, South Africa
11. Cariboo, Canada
12. Carlisle, England

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PREACHING

Continued from page 14

After two years of such stultifying experience, the young curate has either resigned himself to becoming an "altar fuss" or he is in dire need of a booster shot of the Holy Spirit! He is now years away from his original religious experience, even his all too meager seminary training has grown cold and the ordinary frustrations of a curate's life have practically smothered whatever zeal and enthusiasm he may have brought to his vocation.

His new parish or mission will receive him gladly, not because he speaks as the "oracle of God," but because his youth and vigor promise that the details of parish administration will be cared for by the professional, thus relieving the volunteers. Alas! from henceforth he will have little time for sermon preparation, and as for training in delivery, he will be comforted in the knowledge that his Sunday congregations will eventually get used to whatever he does — good or bad, and some kind soul will reassure him by the gift of a cope and a biretta.

Because this is a plea for passion in preaching, I should like to underscore an obvious truth: The primary and basic ingredient in great preaching is a great experience of the saving grace of God in Jesus Christ. Certainly we must begin there, with insistence that the Church's priests be truly converted and convinced of the Gospel.

This relationship with Christ must be continually nurtured by a faithful use of the Sacraments and by an intense personal prayer life. The "practice of the Presence of God" is as necessary to priest as to people. The fact of the matter is, that unless the priest faithfully and regularly practices this Presence, he will have little of God to pass on to his people.

A regular discipline of hard study is next in importance. We must be able to give "a reason for the hope that is in us." Serious study of the Bible, Christian theology and Church history during the week, will give the preacher a convincing and compelling flow from the pulpit on Sunday. This needs to be supplemented by broad knowledge of current insights from the secular field. There is, of course, also the necessity of the hard discipline of sermon composition, the writing and rewriting of what it is God wants spoken from the pulpit. I wonder sometimes, though, whether a preoccupation with the manuscript does not crowd out the important studies that should precede its writing.

Truly great preaching results from this intensive discipline both of the heart and the head. I wouldn't for one moment minimize intellectual preparation, but I am convinced that both the pulpit and the pew suffer today for lack of preachers with a passionate love for God and his children, and an almost reckless abandon in proclaiming it!

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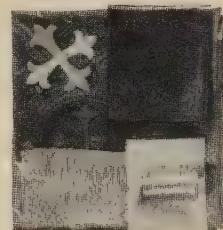
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sorts and conditions

ONE OF the things I like best about my job is the opportunities it gives me to get around and see Church life in other places. Last week I visited Oklahoma for the first time. My excuse for going there was to take part in a meeting of the General Board of the National Council of Churches, but I found a few other things to do besides.

WHEN I first went to work for THE LIVING CHURCH, Oklahoma was still a missionary district. The largest Church in the diocese — and one of the largest in the nation — is Trinity, Tulsa, founded in 1903. But in this fast-growing city there are several daughter parishes of over 1,000 members.

OF COURSE the Episcopal Church is not the only one that is growing. One Tulsa layman explained to me how he became an Episcopalian. "When I first came here, I joined a Baptist church, but it started a building drive, so I became a Methodist. Then they started a building campaign, so I switched over to the Presbyterians. When they did the same thing, I tried the Episcopal Church, and before I knew what was happening they made me chairman of the building committee."

BISHOP POWELL preached at a Washington's birthday corporate Communion in Trinity, Tulsa, and I noted that the sermon hymn was "My soul, be on thy guard." It was a good choice. In his sermon, the bishop laid upon the laymen of the Tulsa area the responsibility for raising \$100,000 to help the younger churches of the city with their building programs.

OKLAHOMA'S economy is, of course, based on oil. A well beside the statehouse in Oklahoma City draws oil from beneath the capitol itself. Members of Oklahoma parishes are likely to run into each other almost anywhere in the world. At almost any given moment, the number of laymen of the diocese of Oklahoma serving oil companies overseas is probably greater than the number of missionaries of the Episcopal Church serving in all overseas areas. One Oklahoma City layman I talked to was on his way to Tunisia. The Rev. Curtis Junker, rector of Trinity, Tulsa, had just returned from a visit to the Caribbean. While there, he told me, he ran into several of his laymen and was able to transact some parish business.

ALL THESE impressions of growth, prosperity, and activity are balanced

by deeper things. The Faith of the Episcopal Church is not presented in watered-down form to Oklahoma Churchpeople. In fact, my impressions of fast-growing areas in general are that solid doctrine, strong sacramental emphasis, and a vivid devotional life go right along with progress in the more superficial areas.

FOR EXAMPLE, the layman who told me his wry story of ducking building campaigns was really saying that the sacramental teaching and practice to which he was exposed in the Episcopal Church had changed his attitude toward religion.

ONE of the most striking things about Oklahoma is the friendliness of its people. A speaker or reporter is, of course, greeted in a friendly way by Churchpeople in the course of his travels, but a number of laypeople with whom I have talked have commented on the warmth of their welcome in the community. At first, some of them wondered if this friendliness was just a way of talking, but they found that helpfulness and genuine interest seemed to be a built-in part of Oklahoma life.

THE STARTLING redness of the soil of Oklahoma has to be seen to be believed. Sidewalks, foundations of buildings, and everything else on or near the ground have a rosy tinge. Wherever the earth is freshly turned over there is a splash of brilliant color. The grayest thing in Oklahoma at this time of year is the dormant Bermuda grass, but it is relieved by the broad-leaved evergreens that make a Milwaukeean envious of milder climates.

LED by Fr. Rauscher of All Souls' in a suburb of Oklahoma City, the clergy of the diocese were outspokenly in favor of the repeal of prohibition in Oklahoma last year. All Souls' plays an active part in diocesan life. It houses the kindergarten and first four grades of Casady School. It contains the diocesan bookstore, capably managed by Ross Elliott. When a layman of the parish built "Frontier City," a combined historical exhibit and amusement park, All Souls' arranged to have a frontier church included in the village. It is believed to have as many visitors in the course of a year as the great cathedrals of New York and Washington. Here is one place where the Episcopal Church got there first. And if Bishop Powell has his way, the Church will get there first wherever there are people to be served in Oklahoma.

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The Bishop

(fiction)

by Bill Andrews

March 3, 1960. The bishop listened without comment while the four members of our committee gave their versions of conflict at St. Martha's. Joe Barton stood off, reciting a long list of criticisms of Fr. Carter. "I'm not saying all these charges are true, bishop," he concluded, "but they are widely believed by influential communicants of the parish. I am convinced that Fr. Carter has destroyed the usefulness by estranging these people, and that it would be best for the parish for Fr. Carter if he should resign."

The senior warden was next. He specifically rejected several of the charges as unfounded, but he expressed deep concern over the widespread criticism of the rector. "I think these people have been unreasonable and unfair. Perhaps Fr. Carter has contributed to the problem by taking an unyielding attitude. But the very point that concerns me is that division exists, and that it is hurting the parish. We need your direction, bishop, in bringing the way out of our troubles."

McGee made an angry speech completely in favor of Fr. Carter and all his works. He charged the opposition with being a badly organized handful of people who are motivated by petty spite and who are not even in agreement among themselves on the grounds for their dislike of the rector.

When McGee finally subsided, the bishop's quick, questioning eyes turned to me. I got to my feet slowly, still unsure what to say. The words that finally came were these: "Sir, I was one of those who voted against the setting up of this committee to tell you. I saw no reason for bothering with Fr. Carter is a man of God and a good priest. I bitterly resent some of the criticisms which have been used by the opposition. However, St. Martha's is in a turmoil. It is being hurt — attendance-wise, dollar-wise. I would pay a high price to end the conflict. I would even be willing to see Fr. Carter leave us, if that would unite the parish. But I very much doubt that it would. Those of us who respect Fr. Carter are at least as numerous as those who dislike him — much more numerous, I believe. But something more is at stake. I think the parish is being wrecked by a group of malcontents who, if they get their own way this time, will never give a strong priest a chance to serve us properly. Sir, I don't know the answer. I wish you'd tell us what to do."

The bishop sat for some time, eyes down, unmoving, except for one hand which slid along the chain across his rabat

and came to rest on the jewelled pectoral cross that the chain supported. Then he seemed to recall himself with something like a start, and he looked around the table, studying each one of us. Finally he spoke.

"I appreciate your frankness, gentlemen. You've made the situation quite clear, and, though I can't say I welcome the role of judging between disagreeing brethren, you've asked me to tell you what I think."

"First of all, no charge has been presented by you (nor in any of the dozen or so indignant letters I've received on the matter) which justifies any formal presentment against your rector. I dismiss at once any suggestion that Fr. Carter has erred in his teaching of the faith. My respect for him would be less than it is if he had not taught what the opposition charges he taught."

"Similarly, I will not consider any charge based on a priest's refusal to solemnize a marriage of a divorced person whose former spouse still lives. It is true that I have given permission for such marriages in certain cases, but I have neither the canonical right nor the personal desire to order a priest to perform such a marriage service under any circumstances."

"Most of the rest of the specific charges are trivial fault-finding. You cannot expect me to rule on whether an altar cross is in good taste or one style of service music is better than another."

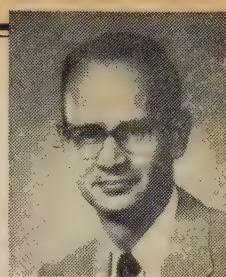
"So, we are not talking about any breach of canon law or dereliction of priestly duty. Therefore, no formal intervention on my part is indicated. However, it is both alleged and denied that Fr. Carter has erred in judgment and diplomacy. If I were convinced that he had so erred, I might offer him some personal advice. But I am not so convinced."

"On the other hand, there seems to be complete agreement among you about one thing — that there exists in St. Martha's a factional and divisive group which has engaged in a deliberate and organized campaign to destroy the reputation of the priest God has placed in charge of the parish. I am not optimistic that any admonition of mine will change the hearts of all these people. But" — and suddenly the smile was gone from his face, and his fist bounced on the table-top — "I expect the vestrymen, the lay leaders of the parish, to uphold their rector. I expect them, further, to act with patience and charity toward those who oppose Fr. Carter."

Joe Barton, flushed and angry, snapped, "Bishop, how do you expect me to support a rector I don't respect?"

The bishop kept his voice low but firm, "Mr. Barton, I cannot order you to respect Fr. Carter. But I say in all seriousness that it is the duty of every Churchman, and most particularly of a leading Churchman, to support his priest so long as that priest is guilty of no offense against the law of God and of His Church."

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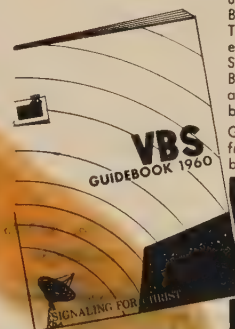
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BOOKS

Continued from page 4

sonalities, etc., of the period just before
World War I.

There is little more that a reviewer for
a magazine like *THE LIVING CHURCH* can
say of a book of this sort. Mr. Waugh's
treatment of the Church of England is
understanding, courteous, and fair, with
little if any acrimony. One cannot help
wondering if Msgr. Knox would have re-
mained an Anglican had he, in addition
to his first-rate classical education, received
formal grounding in historical theology —
the happy lot of his brother Wilfred, who
did remain an Anglican, becoming a recog-
nized New Testament scholar. And it
seems (p. 292) that the apprehension some
30 years earlier of Msgr. Knox's heart-
broken father, then Bishop of Manchester,
that his defection to Rome would mean
the stifling of his talents was to some de-
gree realized.

Be that as it may, a great personality
emerges in this book. Those who enjoy
clerical biographies will read Evelyn
Waugh's *Monsignor Ronald Knox* with
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In Brief

**PRIMER ON ROMAN CATHOLICISM FOR
PROTESTANTS.** An Appraisal of the Basic
Differences Between the Roman Catholic
Church and Protestantism. New Revised
Edition. By **Stanley I. Stuber**. Association
Press. Pp. xii, 276. \$3.50. A new edition
of a 1953 publication. Covers "Historical
Background," "The Roman Catholic
Church and How It Functions," "The
Beliefs of Roman Catholics," "Practices of
Roman Catholics," "Areas of Conflict."

**MEDITATIONS ON THE GOSPEL OF ST.
JOHN.** By **Adrienne von Speyr**. Trans-
lated by **Alexander Dru**. David McKay
Co. Pp. 191. \$3.50. Continues author's
earlier volume, *The Word* (1953), which
treated of St. John 1:1-18, by bringing
material to the end of chapter five. Au-
thor is a doctor, the wife of Prof. Werner
Kaege, Professor of History, Basle Univer-
sity. She was converted to Roman Ca-
tholicism some years ago after many years
of meditation on Holy Scripture.

Books Received

THE BIBLE READ AS LITERATURE. An An-
thology. Compiled and edited by Mary Esson Reid,
Professor of English Literature, Western Reserve
University. Howard Allen, Inc., p. o. box 1810,
University Center Station, Cleveland 6, Ohio. Pp.
xiii, 375. \$5.

THE LAST HOURS OF JESUS. By Ralph Gor-
man, C.P. Sheed & Ward. Pp. viii, 277. \$3.95.

THE HUMANITY OF GOD. By Karl Barth. John
Knox Press. Pp. 96. \$2.50.

PAUL ELMER MORE. By Arthur Hazard Dakin.
Princeton University Press. Pp. xvii, 416. \$7.50.

MARRIAGE: EAST AND WEST. By David and
Vera Mace. Doubleday. Pp. 359. \$4.50.

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The Living Church

COMMUNITY

Continued from page 13

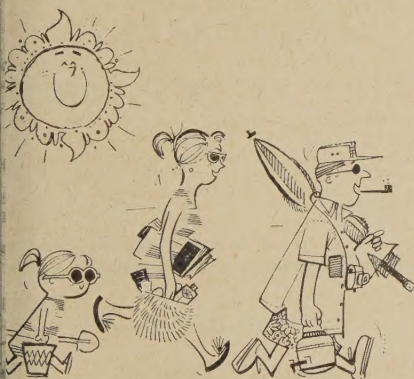
one part of society. To Bishop Gore was deplorable. The Community had somehow to start a college for ordination training and that college had to be open all.

It was then that the Community made a move which was at once characteristic and formative. It left the more balmy south of England and migrated to a county of bleak hills made bleaker by industrialism, a county where coal and heavy pollens were more important than trout in the streams or leaves on the trees. The Community acquired the great house in Mirfield where a mill-owner had lived.

That house is still the main home of the Community, though around it there now stand a magnificent church and college. Now you can see the tiny Community cemetery in the grounds and the quarry which was once an eyesore has been turned into an open-air theater where great crowds gather for everything from mass meetings to drama.

There are something over a hundred fully professed members of the Community nowadays. But you will rarely find that number at the Mother House. Some are out taking retreats or missions, looking after the University hostel which they run at nearby Leeds. Some are at the London priory, some at the one in Mirfield. And some are much further afield.

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There is the notable work in South Africa associated with the name of Fr. Huddleston — work which still continues despite all the government efforts to hinder it. And there is important work done in Rhodesia. There is the fairly new work now being done at Codrington College, Barbados, and it is one of the most important contributions toward overcoming the grim shortage of priests in the West Indies. Also there are those who have been granted leave from the normal life of the Community for some special purpose, notably the Most Rev. Thomas Hananay, Primus of Scotland, and the Rt. Rev. Victor Shearburn, Bishop of Rangoon and wartime Assistant Chaplain General of the British Forces in South East Asia.

The works of the Community today are listed as pastoral care, evangelism, study, the development of the Religious Life and the reunion of Christendom. But right at the center of them all is the work of prayer and worship. The Community seems to have learned above all how to translate into the 20th century the Dominican formula: "to contemplate and to give others the fruit of contemplation."

It is said that Archbishop Davidson, then Visitor to the Community, once remarked "It seems that you are trying to combine two incompatibles, individual liberty and corporate authority." The reply was "But is that not precisely what the Church of England has been attempting for the last 400 years?"

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PEOPLE and places

Appointments Accepted

The Rev. Theodore P. Ball, formerly rector of St. Paul's Church, Savannah, Ga., will on March 31 become rector of the English-speaking congregation of the Cathedral of St. John the Baptist, San Juan, Puerto Rico. Address: Box 9262, Santurce, P. R.

The Rev. Gordon D. Bennett, formerly rector of St. James' Parish, Macon, Ga., in charge of St. Francis', Macon, is now rector of St. Luke's Church, Live Oak, Fla.

St. Francis' Church, organized under Fr. Bennett's leadership, was recently accepted into the council of the diocese of Atlanta.

The Rev. William A. Dimmick, who has been serving St. Philip's Church, Donelson, Tenn., will be a canon on the staff of St. Mary's Cathedral, Memphis, Tenn.

The Rev. Ward F. DeBeck, formerly rector of St. Mark's Church, Downey, Calif., has for some time been assistant at Christ Church, Coronado, Calif. Address: 919 "C" Ave.

During the eight years that Fr. DeBeck was at St. Mark's Church, the parish more than doubled in size. In 1955 the church was relocated and a five-unit building program was begun. The old church building, which had been built in 1878 as a Baptist church, was dismantled and reassembled in the ghost town of Knott's Berry Farm at Buena Park, Calif.

The Rev. Theodore E. Gaetz, Jr., formerly vicar of St. Luke's Mission, Lanesboro, Mass., is now rector of St. Paul's Church, Gardner, Mass.

The Rev. Donald W. Gaines, formerly vicar of St. John's Church, Wilmington, Calif., is now assistant rector at St. James by the Sea, 743 Prospect St., La Jolla, Calif. He will work principally with the young people. Home address: 5634 Waverly Ave.

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CHURCH SCHOOLS

MAKE GOOD

CHURCHMEN

The Rev. John E. Keene, formerly in charge of Unity Church, Rockland, Mass., is now assistant St. Paul's Church, Holyoke, Mass.

The Rev. A. Bruce Lauenborg, formerly rector St. Stephen's Church, Jacksonville, Fla., is now ar of Holy Innocents' Church, Key West, Fla. The Rev. Michael C. Moynihan, who has recently en pursuing studies at CDSP and serving as sistant at Walnut Creek, Calif., is now vicar of John's Church, Toledo, Ore., and St. Luke's, alldport.

The Rev. G. Paul Musselman, formerly execu- e secretary of the Urban-Industrial Division the Episcopal National Council, is now execu- e director of the central department of evan- elism of the National Council of Churches of rist in the U.S.A., with office at the Interchurch nter, 475 Riverside Dr., New York 27. His home dres remains the same: 482 Mountainview Dr., orth Plainfield, N. J.

The Rev. Benjamin W. Nevitt, formerly rector Emmanuel Church, Orlando, Fla., is now rector Christ Church, Lockport, N. Y.

The Rev. Thomas C. Redfern, formerly assistant Calvary Church, Cincinnati, Ohio, will on April become assistant at the Church of the Ascension, earwater, Fla.

The Rev. John Rivers, formerly in charge of All nts' Church, Hampton, S. C., the Church of e Heavenly Rest, Estill, and Sheldon Chapel, ePhersonville, is now in charge of All Saints' urch, Clinton, S. C.

The Rev. George T. Swallow, formerly locum ens at St. John's Church, Homestead, Fla., has r some time been curate at the Church of the ly Cross, Sanford, Fla.

The Rev. Harold B. Thelin, formerly rector of ace Church, Nyack, N. Y., is now canon at . James Cathedral, Fresno, Calif. Address: 3847 Sussex Way, Fresno 3.

The Rev. John L. Thompson, III, formerly rector Trinity Church, Ashland, Ore., is now rector of rist Church, Eureka, Calif. Address: Box 861.

The Rev. Luther Williams, who formerly served

St. Luke's Church, Bakersfield, Calif., is now vicar of St. Andrew's Church, 7600 N. Hereford, Port- land, Ore.

Ordinations

Priests

Atlanta — By Bishop Claiborne: on February 4, the Rev. Dallas Clifton Banks, Jr., vicar, Church of the Mediator, Washington, Ga., and the Church of the Redeemer, Greensboro.

Massachusetts — By the Rt. Rev. William Apple- ton Lawrence, retired Bishop of Western Massa- chusetts, acting for the Bishop of Massachusetts: On January 24, the Rev. Thomas V. Sullivan, curate, All Saints' Church, Worcester.

Ohio — By Bishop Burroughs: On December 17, the Rev. Jack Roy Huntley; December 18, the Rev. John W. Simons; December 19, the Rev. Jeffrey M. Richards; December 20, the Rev. W. Neil Roller; December 21, the Rev. Eugene E. Smercina.

Seminaries

The Rev. Dr. James Alfred Martin, Jr., who is now Crosby professor of religion at Amherst College in Amherst, Mass., will in fall begin work at Union Theological Seminary as Danforth professor of religion in higher education. The new chair was made possible by a large grant from the Danforth Foundation.

Diocesan Positions

The Rev. Thomas B. Smythe, Jr., rector of St. John's Church, Birmingham, Ala., will on April 1 become editor of the Alabama Churchman. He will succeed the Rev. Marshall E. Seifert, who is moving out of the diocese.

Resignations

The Rev. Frederic J. Lottich, vicar of St. Mat- thias' Church, Clermont, Fla., has resigned for reasons of health.

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

The Very Rev. James Morrow Malloch, dean emeritus of St. James' Cathedral, Fresno, Calif., died February 18th, four days after suffering a heart attack while preaching at the new cathedral site.

Dean Malloch was born in Oakland, Calif., in 1895. He was a graduate of the University of California, and studied at the Church Divinity School of the Pacific. He received the D.D. degree from the College of the Pacific in 1943. Dean Malloch was ordained to the priesthood in 1935. He was a professor of theology at the Church Divinity School of the Pacific from 1934 to 1937, when he went to St. James' Cathedral. After suffer- ing a stroke about six years ago, Dean Malloch had been on inactive status, but still participated in activities at the cathedral.

He was a deputy to General Convention in 1949, and was a past grand chaplain of Masons in California. Dean Malloch had articles and poems published in Church magazines, and was coauthor of a booklet on confirmation instruction.

Surviving is his wife, the former Jeannette Margaret Bellman.

Bertha W. Hendricks, mother of the Rev. Walter F. Hendricks, Jr., rector of St. Luke's Church, Richmond, Va., died in Washington, D. C., on January 25th, at the age of 74.

Mrs. Hendricks was born in Apollo, Pa. She studied at a teachers' college in Grove City, Pa., and taught school in Apollo for 13 years. She lived in Washington for 40 years, and after her husband's death was employed by the Department of Defense until her retirement in 1953.

In addition to the Rev. Mr. Hendricks, she is survived by three sisters, and three grandchildren.

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OLDER PRIEST for large metropolitan parish in the middle West. While his duties will be chiefly to take the Sacrament to the shut-ins and be pastor to older folk, there will also be general pastoral duties and preaching. Reply Box P-389.*

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Sun Masses: 8, 9:30 (Sol), 11 Sung (1S) MP (2nd,
3rd and 4th), 6:30 EP; Daily: MP 8, EP 5; Week-
day Masses: Tues 9, Wed 8:30, Thurs 10, Fri 7:15;
HD 8:30; C Sat 5-6

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MP 6:45, Mass 7, EP 5:30 ex Fri 6; C Sat 4:30-
5:30 & 7:30-8:30

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ST. LUKE'S Hinman & Lee Streets
Sun H Eu 7:30, 9, 9:15 (Children's), 11, MP 8:30,
Ch S 9, EP 5:30; Weekdays: H Eu 7, 10; also
Wed 6:15; also Fri (Requiem) 7:30; MP 9:45,
EP 5:30; C Sat 4:30-5:30, 7:30-8:30 & by appt

SEABURY-WESTERN THEOLOGICAL SEMINARY
Chapel of St. John the Divine
Mon thru Fri Daily MP & HC 7:15; Cho Ev 5:30

NEW ORLEANS, LA.

ST. ANNA'S (Nearest Downtown & Vieux Carre)
1313 Esplanade Ave., Rev. Henry Crisler, r
Sun 7:30, 9:15, 11, 6; Wed 10; HD 7 & 10

ST. GEORGE'S (Centennial Year)
4600 St. Charles Ave., Rev. Wm. P. Richardson, r
Sun 7:30, 9:15 & 11; Wed 7 & 9:30

The Living Church

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw and Madison Streets
Rev. MacAllister Ellis, Rev. Donald L. Davis
Sun: Masses 7, 8, 9, 11 (High); Daily 7, 9:30;
C Sat 4:30-5:30, 7:30-8:30

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Revs. S. Emerson, T. J. Hayden, D. F. Burr
Sun 7:30, 9 (sung), 11 Sol & Ser, 5:30 EP; Daily 7
ex Sat 8:30; C Sat 5 & 8, Sun 8:30

KANSAS CITY, MO.

GRACE AND HOLY TRINITY CATHEDRAL
415 W. 13th St.
Very Rev. D. R. Woodward, dean; Rev. R. S.
Hayden, canon; Rev. R. E. Thrumston, canon
Sun 8, 9:30, 11 & daily as anno

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschield, S.T.D., r
Sun HC 8, 9, 11 1S, MP; HC Tues 7, Wed 10

LAS VEGAS, NEV.

CHRIST CHURCH Maryland Pkwy at St. Louis
Rev. Tally H. Jarrett, Rev. Robert H. Cochrane
Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main St. at Highgate
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c
Sun Masses 8, 9:30, 11:15 (High); Daily 7, Thurs
10; C Sat 4:30-5:30 & by appt

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;
Wkdays: MP 7:45; HC 8 (& 10 Wed); EP 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
8, 9:30 HC, 11 M Service & Ser, 9:30 & 11, Ch S,
4 EP (Spec. Music); Weekdays HC Tues 12:10;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Wed 12:10; EP Daily 5:45. Church open daily for
prayer.

SAINT ESPRIT 109 E. 60 (just E. of Park Ave.)
Rev. René E. G. Vaillant, Ph.D., Th.D., r
Sun 11. All services & sermons in French.

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Daily Cho Ev 6

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9, MP Ser 11; Thurs HC and Healing
Service 12 & 6; Wed HC 7:30; HD HC 7:30 & 12

ST. IGNATIUS' Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
Sun Mass 8:30 & 11 (Sol); Daily (ex Mon & Wed)
7:30; Wed 8:30; C Sat 4-5

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun: Low Masses 7, 8, 9, (Sung), 10; High Mass 11;
B 8; Weekdays: Low Masses 7, 8, 9:30; Fri 12:10;
C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8, Sat
2-5, 7-9

RESURRECTION 115 East 74th
Rev. A. A. Chambers, S.T.D., r; Rev. C. O. Moore, c
Sun Masses: 8, 9 (Sung) & 11 (Sol); Daily 7:30
ex Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S) MP 11, Organ Recital
3:30, EP Cho 4; Daily ex Sat HC 8; Thurs 11;
HD 12:10; Noonday ex Sat 12:10

THE PARISH OF TRINITY CHURCH
Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12, Ser 12:30 Tues, Wed & Thurs, EP 5:15 ex Sat;
Sat HC 8; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8
(Thurs also at 7:30) 12:05 ex Sat; Int & Bible
Study 1:05 ex Sat; EP 3; C Fri 3:30-5:30 & by
appt; Organ Recital Wednesday 12:30

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15,
Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 15
minutes before HC, Int 12 noon, EP 8 ex Wed
6:15, Sat 5



NEW YORK, N. Y. (Cont'd.)

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6
8-9, & by appt

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. C. Kilmer Myers, S.T.D., v; Rev. Merrill C.
Young, p-in-c
Sun HC 8, 9, 10 (Spanish), 11:15, EP 5; Daily
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in-
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC
ex Thurs at 8, 10, EP 5:30

SOUTHERN PINES, N. C.

EMMANUEL E. Massachusetts Ave.
Rev. R. Martin Caldwell, Jr., r
Sun 8, 9:30, 11; Daily 10, EP 6

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30; Thurs
6:30; Wed & Fri 12:10; Sat 9:30; C Sat 12-1, 7:30-9

CHARLESTON, S. C.

ST. ANDREW'S Hy. 61-Magnolia Gardens Rd.
Sun HC 8, MP or HC 9:30 & 11:15; Tues HC 6:30
Thurs HC 9:30; HD 9:30

MIDLAND, TEXAS

HOLY TRINITY 1412 W. Illinois
Rev. George Morrel, Rev. K. C. Eade
Sun 8, 9:30, 11; Wed 11; Fri 5:15

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses: 7:30, 11, Mat & Ch S 9:30; Mass
daily 7 ex Tues & Thurs 10; Sol Ev & Devotions 11
Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-5

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
Very Rev. Sturgis Lee Riddle, D.D., dean; Rev.
Samuel E. Purdy, Frederick McDonald, canons
Sun 8:30, 10:45; Thurs 10:30

KEY—Light face type denotes AM, black face
PM; add, address; anno, announced; AC, Ante-
Communion; appt, appointment; B, Benediction;
C, Confessions; Cho, Choral; Ch S, Church
School; c, curate; d, deacon; d. r. e., director
of religious education; EP, Evening Prayer; Eu,
Eucharist; Ev, Evensong; ex, except; 1S, first
Sunday; HC, Holy Communion; HD, Holy Days;
HH, Holy Hour; Instr, Instructions; Int, Inter-
cessions; Lit, Litany; Mat, Matins; MP, Morning
Prayer; P, Penance; r, rector; r-em, rector-
emeritus; Ser, Sermon; Sol, Solemn; Sta, Sta-
tions; V, Vespers; v, vicar; YPF, Young People's
Fellowship.